Volume XII Chicago, Ill., July, 1935 Number 4

# The Liberalist

*"When you are discouraged, because you are in the valley, remember that every valley reaches up to the hills."*

Anonymous.

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The Peoples Church

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# THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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## *"A MESSAGE FROM ABOARD SHIP"*

In one of the dialogues of Plato we are told Socrates when informed a certain traveller had returned with no impressions of the scenes visited, remarked: "how could you expect anything else inasmuch as he took himself along." How true! No matter where we go or why we go the only value received will depend upon the traveller. Realizing, I hope, the accuracy of the Athenians' observation, I am going to try my best to get as much as I possibly can out of my summer's travel experiences. Without prejudice, or preconception, I desire above all to retain an open minded approach. My only purpose in going afar this summer is the desire to authoritatively bring to my congregations of the winter an accurate portrayal of what is taking place in the countries I shall visit. Had I consulted my own feelings in the matter I would have stayed home. I have had a very difficult year. I have never worked harder. Three times every week I have tried to meet the responsibility of appearing in our pulpit. The congregations have been large, appreciative and inspiring but the tempo of our modern life is quick and exacting. Those who share the liberal point of view are fighting as never before to maintain its fine traditions. On one side is the ultra conservative attitude with its fear of change and constant suspicion of the untried, on the other side is the ultra radical with his noisy clamorous insistency that everything be scrapped and we start all over again.

Neither of these meet the need as the liberalist understands the problem. This condition makes it unusually difficult for the consistent liberal. That is the reason for the difficulty of public expression. One is constantly being misunderstood, misinterpreted and wrongly judged. One extreme and then the other will greedily seize every suggestion and as a result of bias dogmatic opinion the liberal will be condemned and praised in the same breath. By the conservative the liberal is called a radical and by the radical he is a conservative. They both seem to have lost a sense of perspective and are asking one question above all others, "can any good thing come out of Nazareth?"

I am a liberal. I can see no reason for abandoning that position as yet. Perhaps sometime but not now. I know there is very little liberalism left in Europe. Just how much there is I will try and find out. Liberty, freedom and democracy—"The trinity of the liberalist seem crucified over vast areas of the earth's surface.

I cannot tell you how hard it was to leave the quiet beauty of our little island home on lovely Lake Vermilion in the north woods of Minnesota. It is a long way from there to Moscow, Russia. It was a beautiful day—the Saturday after church closed—when I left our dock. Gah! Gah!—my fine noble German Shepherd dog,—barked farewell as our little boat pulled away from the dock. The members of my household accompanied me to the train. As I stood on the opposite shore and looked back across the bay towards Arden I became homesick before I was out of sight of the island. We were all quite silent on the 26 mile drive to the depot in Tower. The woods never seemed

more friendly and inviting. I never hated to do anything in my life more than start the long journey over land and sea. I am tired—physically and mentally and I needed the healing beauty of the woods and lakes which I love. But there could be no turning back. We stood on the station platform a sad little group—Soon the train whistle told us that it had left the junction, a mile or so away and would soon be in. The "good byes" were said — bravely and buoyantly — each one trying to be cheerful. After the train started I walked to the end of the last car which I had taken and waved good bye to those who meant more to me than life itself. My long journey had started. There was the lonely ride to Duluth—then a change to the Northwestern and the night's ride to Chicago—where I was met at the train by Mr. and Mrs. Harrison, our friends and indefatigable workers in the church.—In a few minutes we were on the way to my father's home in Linden, Michigan. I could not leave the United States without seeing him. That evening about 7:30 we arrived in the little village in which I was born. I had two wonderful days with him among the scenes of my childhood. We went together over the old roads and visited the sacred resting place of our dearly remembered dead.

On Tuesday morning we left for Detroit— stopping on the way to visit the most beautiful Gothic church in the middle west—Christ Church, Cranbork. We had lunch across the street from Father Coughlin's Shrine of the Little Flower which we later visited and which I will discuss in a future article or sermon. Father Coughlin was not in the city and the opportunity of seeing him was lost. At 3:15 the train came in; I said "good bye" again to loved ones—my sister, her husband, my nieces, my father and Mr. and Mrs. Harrison. I soon located, the president of our Board of Trustees—Mr. Walter H. Hermsdorf, who was on the train and is to be my travelling companion on the entire journey. I cannot express my gratitude for his company. The next morning we were in Montreal—two and a half hours later we left for Quebec, and at two thirty in the afternoon were in the Chateau Frontenac where we remained until the next morning, Thursday, June 20th, when at 11:00 in the morning we went aboard the fine Canadian Pacific Liner—the "Empress of Australia." As we drove along the narrow winding street which skirts the base of the hill on whose heights Wolfe met Montcalm and which live in history as "The Plains of Abraham." I noticed over the dock shed roof the three buff funnels of our steamer. The first glimpse of the ship which is to carry one across the sea is always thrilling. One has a peculiar indescribable feeling. We stood forward on the promenade deck watching the last minute loading of mail, baggage and passengers which came in on the steamer train from Montreal. We had our first meal on board with luncheon.

Soon after three or four tugs came along side. Precisely at 1:30 the ship's siren blew a farewell blast! I felt the throb of the engines, the tugs started pulling against the hawzers, the great ship slowly parted from the dock. Passengers lined the railings throwing long streamers of colored paper ribbons to the dock. As the distance widened these broke—the wind caught them and as they fluttered in the breeze presented a colorful and impressive sight. The ship and dock were spanned by the paper ribbons which were only severed as we pulled away—a lovely and appropriate parting. Mr. Hermsdorf and I stood in the forward promenade deck watching it all in silence—our loved ones were not there and our thoughts were far away. We were soon headed down the majestic St. Lawrence River bound for the open sea. It was raining hard when we left and very cold. These weather conditions prevailed al-

ost all the way across the At-ntic. We caught a glimpse of aspe and of Newfoundland. The ird day out we saw 18 icebergs one of them particularly large. he sun came out as we passed it d touched this mountain of ice ith a splendor seldom seen.

As I write these lines we have d six days on the Atlantic. here has been very little sun d most of the time a heavy vell which has caused the ship roll and pitch considerably—t we are both good sailors and ver missed a meal! Just now we e nearing Bishop Rock—off the nglish coast and 12 hours from herbourg, France, where this rticle will be mailed to Mrs. radley for the July Liberalist.

It is very cool, with a heavy fog d the ship's siren is blowing gularly. Tomorrow we will be in uthhampton and the next day e will leave for Oslo, Norway, en Stockholm, Copenhagen, anzig, Finland, and Russia. The erman Consul would not vise y passport for Mr. Hitler's coun-y so it will be impossible for me enter Germany unless I can get without his consent. Germany as a perfect right to keep me t. I have said some harsh things gainst dictatorship in general d the Nazis in particular so I n not surprised. Perhaps if the nited States would take the me position with some of our reign visitors we might have ss trouble at home—but I must consistent and not forget I am ying to be a liberal! But I am ing back to Germany someday—a different Germany than the e of today! The mail on the mpress will close in a short time I must close these notes. We are th well. The ocean voyage has en restful. The ship is all that uld be desired. The coast of ngland is a few miles ahead. We e about to enter Europe but a w and different Europe. As I ose the thought that I am 4000 iles from my family and home akes me not a little homesick d I know what I have demon-rated many times before that the best part of going to Europe is coming home. To all my readers, friends, radio listeners, members of the church and loved ones may I say again—"God bless and keep you."

## PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of June:

2—Sermon, The Peoples Church
2—Baccalaureate Sermon, National College of Education, Evanston, Illinois
4—Address, High School, Leland, Illinois
5—Commencement Address, South Shore Hospital School of Nurses. First Unitarian Church
6—Commencement Address, State Teachers College, Eau Claire
7—Commencement Address, Elgin Academy, Elgin, Ill.
9—Closing Sermon, The Peoples Church
9—Left Chicago for the summer

## WEDDINGS

1—William Thomas and Calista M. Nettels
1—Frank W. Lovett and Charline Petrie
1—Glen E. Walker and Norma Singel
2—John H. Schreiber and Birdie Denman
2—Carl Robert Jones and Marie E. Cloutier
8—Walter E. Briody and Gladys Bell
8—Robert M. Culver and Effie A. James
8—Peter Mendelssohn and Nelanore Wadsworth
8—Rudolph S. Peterson and Eugenia A. Rein

## FUNERALS

1—Mrs. Hannah Spone, interment, Mt. Olivet.

## *MEDITATION*

"Infinite and divine Heart, quietly and with great reverence those of us who felt the need of being here at this hour would bow our heads and in the quiet of the throbbing of our own hearts would bring all that we possibly can by way of tribute to Thee. There is nothing too important to keep us away. There is no sacrifice for us, there was no interference that kept us from this hour, and may every heart receive that perfect blending of Love and Life that in the miracle of this moment of worship will bring them a sense of quiet and of peace and of power. In a noisy, confused, broken, conflicting world we need this moment. We cannot stand the noise and confusion and the turmoil without a moment like this. And so, our minds and our hearts are open that the highest and the finest blessing of life may be ours.

We would send out to everyone everywhere that Love without discrimination of race or creed or religion, to every Catholic and Protestant, to every Jew and Gentile, to every Atheist and to every Believer, to the white, and the black, to the red, the yellow, the brown of the world, to everybody, Love! Some day, perhaps, not now and not for a long time, but some day the world will get tired of force and pressure, tired of trying to make things right themselves, tired of spending billions for hate, tired of it! When it has bankrupt itself a little longer, when it has been brought to its knees, there will come the day called 'judgment day,' then, perhaps, it may come back and try Love, it may let Beauty in and it may discover that Goodness is the only power.

And so, for those of us who still believe these things, that are not swayed and swept aside by noise, confusion and power, may we quietly abide our time and wait, just as Thou dost wait, just as every ideal and dream of the world must wait. May we not be in a hurry. After those who could not wait have failed, God, who could wait, will triumph.

May that be our prayer for ourselves and every one. Bless every heart, every soul listening and every person here, and may this be a great moment of that baptismal Love that always comes with healing on its wings, and every twisted soul be strengthened and every broken body healed and every anguish dissipated while in the presence of that eternal Heart we abide."

### THE ONE THOUSANDTH PSALM

I will give unto My people rest. The rest which I will give shall be not as the rest of quiet feet and of a body at ease, nor as the rest of folded hands and of closed eyes. Neither shall it be as the rest of the unseeking mind and the satisfied heart.

My rest is not as the rest of those who travel by day the worn and easy paths and at night return to the roof which sheltered them in childhood.

The feet of those who know My rest shall never pause; their eyes shall not close nor their hands be folded. They shall pass from hunger to hunger and shall never cease from searching.

They will travel by day the steep and unworn paths of the future and at night no roof will hide them from the stars.

The way that is past shall close behind them that they may not return, and continually before them will open the way which is new.

And, verily, each must at length discover that this new way leads through the life of another. And, lo, he has found redemption through the redemption he brought to others!

Thus do I give the weary and heavy-ladened rest!

—Argow.

# *"THE PROBLEM OF PRAYER"*

**Sermon By Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, April 7th, 1935.**

"This morning I want to think with you for a little while upon the subject of prayer. I quite realize that these days when almost everyone is so busy in the busy-ness of being busy about all the problems that are so impelling and compelling about our lives, the problems of whether we are going to have enough to eat, or whether we will have enough clothes to cover our nakedness, of how we are going to pay the rent, of how long the job is going to last, of how we are going to help out the countless demands that are placed upon us, if we are fortunate enough to be one who believes that because of some thing that happened 15 or 20 years ago we owe an obligation to someone. It is remarkable how people who might have forgotten, suddenly remember that someone has an obligation toward them. These are days when people who are trying to weather the storm are frequently remembered, that fifteen years ago somebody did something for them, therefore it is about time to return the compliment. That particularly goes to families. I see from your faces and your nods that most of you have had an experience and that you know exactly what I am talking about.

In these days when we have all of these problems and life is so mad and so pressing and so demanding, there are those who think it is foolish to talk about prayer. There are those not interested in it at all. There are those who never knew prayer life at all, they are living life without any practice or technique of that which could possibly be called prayer. Now those people have no interest in the modern mind in the problem of prayer and I realize and understand it, and yet if they only knew, if the individual that is finding life so hard these days, that is listening to all the siren voices of the radio, the pulpit and the press, all of this babble of tongues until the Tower of Babel is hardly a perfect comparison of what is going on today in our modern life, and because some of us know—we do not guess it, I am not guessing with you about this subject of prayer, I am not speculating about it, I am not theorizing about it—I am going to talk to you for a little while about **what I know about it.** If you refuse to take my word for it, I cannot help that, or if it is contrary to your own philosophy of it, well, I cannot help that. I want to give you a page or two from a spiritual autobiography, and if it is of any value to any of you, or to any one listening, I shall be very happy and it will be the only compensation which I desire. Some of us know that many of the individual problems, many of the disturbed lives, many of the confused minds, much of the foggy thinking, much of the twisted turmoil, much of the anxiety and fear and care that now is shaping a horrible destiny for so many individual lives could all be changed, not when some laws are enacted, not by Congress, not when some plan is worked out, not when some Father Coughlin or Huey Long tell us how it can be done, not when these things happen, but when something happens vastly more important. Though the world will not believe it, my listeners would not be interested and vast multitudes would pass it by, I have something vastly more than either of them, something vastly more deeply a part of life, and I wish by some power which I have not, I wish that some power which I cannot see, with the churches of the land and the opportunities for culture, culture both of the spirit and the intellect, that would in-

duce to our modern civilization another renaissance and another reformation could only be turned loose in the world, for, my friends, you will not believe it, many hearing will not believe it, but I say to you, based upon what little verdict and understanding of the past of the human race that I could acquire, that there will be no recovery, there will be no elimination of poverty, there will be no magic in old age pension, there will be no miracle in unemployment insurance, these things will all fail until humanity, as social individuals, are once more aglow and aflame with the spiritual realities of life! We want food, we want jobs, we want clothes, we want calloused hands and full stomachs, but we don't want pained hearts. Nobody wants them. We are not interested in the spiritual vitality of life, we are going on our way trying to pull ourselves up by our boot straps and the world is full of men and women who believe that the miracle of change is based upon that technique and power, and we find ourselves in trouble, in difficulty, broken and jobless in a sea of despair and cynicism, ourselves lost with no anchors, no rudders, no captain. We are just a hulk of a ship lost on an ocean of despair, drowning like rats while we brag at the straws of pseudo thinkers and amateur philosophers and mediocre minds and men who make promises that they cannot keep, while we are all excited with noise and confusion!

I invite you, my friends, for a few moments, into wider areas. You may tune off your radios now if you want the bombastic blah of the miracle workers, you may tune them off. Those of you who are here who laugh and with your cynical sneers might repudiate any philosophy of spiritual reality, for you I have great pity, great pity. For every young person here that is so obsessed with the capacity of rationalizing life that any thought connected with prayer is just merely a by-product of the inherited animalistic tendencies and has no realities for the scientist (the true scientist holds life is prayer) and who feels that the philosophy of prayer is something to be discarded by any intellectual, I would like to have you tarry for a moment, it will not be long, for I would like to tell you, as clearly and as lucidly, as vividly as I am capable, what prayer means to me, remembering that I have discarded every solitary idea of orthodox prayer, remembering that I do not pray according to any creed of any church, Catholic or Portestant, remembering that I have utterly repudiated from the intellectual process of my mind just as completely as I can the idea of an anthropomorphic God, I want you to remember that when I talk about prayer. I want you to remember that I am not thinking of God as "It' or 'Him.' I want you to remember that I am not thinking of creation as completed by any final act of a creator. To me, nothing is complete; that we are all in the process of becoming; that there is no finality; there is no ultimate, and no mind, no matter had definitely trained in the niceties of philosophical activities or of scientific procedure has any conception at all of finality or can possibly encompass the ultimate! Don't try it, for madness is at the end of the road. Any effort to discover or to circumscribe the ultimate, means, of course, disaster. You cannot encompass it. I have not the physical equipment by which even that thought could become articulated related to my mind. It does not exist. So I utterly repudiate all idea of prayer as begging. To pray is not to beg. When I hear people beg of God and plead with God, it usually comes at the climax of much neglect and much confusion and distortion of life's regulations so that finally the inevitable penalty of the compensating law works in their life and then they have tragedy and disaster and collapse, and when that comes, it is 'God save me!' God do this and God do that, 'Can't you see I am sick?'

Can't you see I am in jail?' 'Can't you see I have lost a fortune?' 'Can't you see I have lost a child?' 'Can't you see me, God?' 'O, God, help me!'

Ladies and gentlemen, that is not prayer, that is not praying, that is the ultimate tragic gasp of a mind and a heart that never learned how to fortify itself for the hour of life. They lost the way, and some of them lost it a long time ago. That is not prayer.

Whenever I approach the subject of prayer I approach it first upon this basis, that this is a world of law, that it is a world of minute order, that the astronomer can prophesy the next appearance of Halley's comet to a split second, in the cosmos that I am in, a world like that, and the knowledge that I cannot bring my little individual selfish whim of life to a great cosmos like that and expect the cosmos to be re-made on my schedule and basis! That's what a great many people think it is like. We are told of a minister, after he preached a sermon on the modern idea of prayer, who received a communication from a radio listener who wrote: 'Don't you dare think that prayer cannot move the mighty arm of God.' Think of a little human being, a little mind, a little bit of a human brain 'moving the mighty arm of God!' That is not prayer, but I will tell you what prayer is. Prayer is not when I, through begging and petition, attempt to 'move the mighty arm of God,' prayer is an intellectual and a spiritual attitude that **I CAN BE MOVED BY THE MIGHTY ARM OF GOD.** Do you see the difference? When you do, you will know what true prayer is!

Our prayers are trying to get God on our side. I heard an old deacon, in the little church where I was brought up, say the same prayer every Thursday night for nineteen years. It started and ended the same way and I could repeat every syllable of that prayer today, and it was nothing but selfishness. He always started out by saying: 'O, Thou, Thou knowest—' What a pity to take up God's time telling Him what he already knows, and continually repeating it. Well, if God knows, you had better leave God alone and let Him run the business. He does not need any suggestions, or advice, or any help. Most of our praying is the tragedy of waiting until we get in a jam. I know people who never think of entertaining an attitude of prayer, but you let a tragedy come into their lives, and how they can pray! The idea of God that comes in the last resort is not the idea I mean by prayer. I believe in the Pauline attitude of 'praying without ceasing.' Don't tell me that a man as busy as Paul did nothing else but pray! Of course, he didn't do anything but pray, and when he said 'Pray without ceasing' what was his life? A prayer! That's why I believe in the philosophy of praying without ceasing. When we come out to the sad tragedy of people trying to be specific,—I went through it in this matter of praying for rain. All the churches were holding prayers for rain and a committee of churchmen in Chicago wrote to me and said: 'Will you hold a service in your church of praying for rain?' I wrote back and said: 'I will not. I do not believe in praying for rain, and I don't propose to hold a service in praying for rain.' I remember, when I said that in my pulpit Sunday, I was almost buried under an avalanche of criticism of people who had not thought the thing through. I am asking you to think this problem of prayer through in terms of the modern mind.

Now, what is the truth about praying for rain? What is the truth about praying for things of that character? My friends, I have to say it, because I cannot help it, I just would be untrue to myself if I did not say it, but any God in control of the universe that could make the law by which the sun absorbs the particles of moisture and puts it up into the sky, and any God that could make it rain and did not, when cattle were

famishing and starving, and when little children were hungry, is a God that if he withheld the rain in the presence of human need, has only my contempt. I should never pray to him, I should never go to him and ask him for anything. He certainly is not anywhere near as fine as my father, because my father would not do that if if he could, he would give rain and he would take care of little children, and he would take care of suffering dumb animals! My father would, and you would not have to ask him. you would not have to pray to him to get him to do it! What do I mean by prayer? Ah, you have got a drouth, your very air today is filled with the dust coming from our western states, and may increase. The greatest disasters, the sandstorm and the chinch bug, that have ever settled down upon American agriculture is upon us. Millions and millions and millions of dollars damage! You have had a drouth and you will hear more and more about it. Why have we the drouth? Now the government is thinking of building a line of trees from Canada to the Gulf as a great screen for the wind, and we spent millions of dollars in building flood control operations in the southern Mississippi Valley. Now we are praying about the drouth!

Ah, what's the truth about it? It is that you were so greedy and the lumber barons of America were so selfish and you were so anxious for dollars that for a half century you have been denuding the West, Wisconsin and the upper waters of the Mississippi, and you have deprived America of its natural balance of Nature, that's what you have been doing! There were no sandstorms before man's greed drained all the marshes and every little lake that they had in order to put it into soil to grow things that nobody could sell! The reason for it is our own stupidity. Now we want to lay it on to God and get on your knees and tell God to make it rain when man's own selfishness and greed created every condition of destruction that we have in the United States of America today.

So, what is prayer? What about healing prayer? Ladies and gentlemen, when they treat the causes that produced our present disaster you will be putting into concrete form the mission of prayer, **going to work to make our own prayer come true!** Not depending or asking or waiting on someone else, but making our life a prayer. My work is my prayer. I love my work. I may not be doing it very well, but I love it, it is my daily and hourly prayer, and everyone who is doing creative work in the world is a praying man. Don't tell me that I don't pray. Don't tell me that I don't understand what prayer is. I know that the basic answer to every prayer is not: 'O, God, my God, come on my side! Please, God, please God, come on my side!' My prayer is: 'Have I the courage and have I the honor to get on God's side?' What would it do to me? You had better be careful about that kind of praying. Many a person has left a position of ease and security and been driven out into the lonely activities of the world, who prayed that prayer. There are many such persons today. Dr. Schweitzer, the greatest interpreter of Bach on the organ, and one of the greatest surgeons of all Germany, and when Professor Albert Schweitzer prayed that kind of a prayer it drove him to Africa, and today he is operating on the black bodies of disease stricken, suffering humanity in the blackest of Africa, and he could be seated at the console of the great organ at the Cologne Cathedral. So you had better be careful how you pray, it is quite dangerous to put yourself on the side of these values, and yet I know that they exist. It will drive us into sacrifices, it will be a heroic quality and a great mode of life to pray like I mean. You can have your cheap, shoddy prayer and the idea of begging and asking God to do something which any normal per

n could do without asking! You n be stupified in your mind as what constitutes prayer. This eath now (breathing) is pray- ! Life is prayer! To bring my e in assimilation with the life the cosmos! To bring my life assimilation with the unity of e cosmos, to know that I am in structure of law and order and at when defeat comes crashing und about me, and disaster alks, and disillusionment, dis- ppointment, tragedy, death mes to loved ones and I have face life, as I have faced it, u can face it with courage in our heart and with a philosophy hat will stand the test.

Only on Friday I saw this typi- ed in a life of sadness and sor- w. People that have reached the int of desperation and do not now which way to turn, who ave not been correctly directed nd who have been injured by ar, their mental processes have een disturbed and unbalanced nd they are in chaos. I said: My friend, wait, stop, don't be nxious. One of the surest ways o feel the divine presence of the verlasting of Everlasting is to ust be quiet for a moment.' You re all going too fast. You are all aking too much noise. We are ll too loud. There is too much haos and confusion. Sometimes, f America could just have one our of silence, once a week, no- ody talking, nobody shouting, verybody just quiet, sit down and e quiet, if you did, do you know what would happen? **'BE STILL AND KNOW THAT I AM GOD.'** You would not be in a hurry any nore. You would not be confus- d any longer. The miracle of hat reality would be demonstrat- d.

Just this week on Friday when went to the Ravenswood Hospital there to find a friend of mine whom I have known for many years, who, in a terrible automobile accident with his wife and little girl, the father, moth- r and the little girl all with roken pelvic bones, all in one ittle family ward in that hospital and while the father and the little girl and the mother were talking quietly together from their beds, the mother suddenly took a long breath as though it was difficult for her to breathe, and the father said: 'What's the matter, mother?' and she said: 'It is hard to breathe', and she was gone, died in that hospital room in the presence of her own daughter and husband! On Friday of this week, when that mother was laid away, to go into that hospital room and to sit as I did, between the bed of the father and that of the little girl, and for them to know that their mother and wife had just been given back to earth, and that father looked at me, and that little girl held hold of my hand, and he said to me: 'Well, I tried to do right, I have been honest, I have tried to do the best that I can, and I am going on doing it now in her memory.' That was prayer! That man's life was prayer! He lived a prayer! He was not hysterical, he did not berate God. He did not say: 'God, you have no right to take my wife and the mother of my child away from me!' He did not say: 'Why? WHY? WHY?' He said: 'My life is in order and I am living it, all there is left of it, as best I can.' That is prayer, the kind of prayer that I believe."

## A WORD FROM THE ASSOCIATE EDITOR

At the Island home in Lake Vermilion where the Editors live in the summer time, the Associate Editor is preparing the current number of the Liberalist—The Chief Editor being on this date in Russia. The July issue has been held awaiting ship's mail with the hope that a message would come for publication. Today this hope was realized. When the mail boat came to the dock of "Black Duck Island" excitement ran high when foreign stamps showed on the bundle of mail handed out to those awaiting it.

Dr. Bradley has traveled far and seen much since his daily

message to his family were written on shipboard, and the time has seemed very long since his leavetaking, but this first mail from him, sent from Cherbourg, France, and Southhampton, England, held intense interest for us in every line.

And so I am sure to you who read the Liberalist there will be great interest in the message which he has sent across the ocean to you.

To his family he says he is very homesick, that his thoughts constantly turn to the lovely lake, the little Island and his loved ones—which includes Gah-Gah his devoted dog!—Never-the-less he is glad and grateful for the privilege of having this splendid trip in order to bring back the many things of vital importance and interest which he will give to you in his sermons and lectures this winter.

Mrs. Bradley received a cablegram from Dr. Bradley sent from Stockholm, Sweden on the 4th of July, where he was speaking on that day. The message said he was well—which must also have included Mr. Hermsdorf.

Our little city of Tower, missed Dr. Bradley greatly on the 4th of July where it has been the custom for many years to have an address by him—as the chief part of the celebration, when quite a sizeable crowd gathers in the main street before the movie theatre where the grandstand is built and draped with bunting and flags. There in the open under the blue sky all faces turned to him, in remarkable stillness and they listen to what he has to say. They say the glorious 4th lost much of its glory this year without Dr. Bradley!

Nowhere is he missed as much as at his Island home. The skies are blue—so blue (when it doesn't rain ! ! !) And there are starlight nights, and the moon sheds its light across the lake, touching the pine tops with silver. The sunset's glow and the twilight lingers till softly dark brings the night. The birds have brought their little ones out of the nest, taught them to eat and to fly, and now are nesting again awaiting their second brood—all this happens as days come and go—but none of it holds quite the same beauty without him to share it!

May God speed him safely home to the thousands of hearts who honor and love him!

G. T. B.

Black Duck Island,
Lake Vermilion.

## WHEN YOU'RE AWAY

**By Grace Thayer Bradley**

Because you're away
my dear,
I've come to rest
in your room:
Where your things are;
your books, your desk;
your pipe;
all these belong,
so intimately to you
that I feel you near.

The quiet,—
the peace,—
the soft song
of the waves
near your door;
whisper of you.
A bird flutters
from bough to bough
in the pine tree.
The sinking sun
spreads a path of crimson
across the bay;
filling the room
with roseate light.

The peace,
the quiet,
bid troubled thoughts to rest.
But I am lonely
when you're away,
my dear.

## CHURCH SEATS

Have you a seat in church that you have a right to call yours? Wouldn't you like one?

Seats in our church are now being reserved for the coming season for the morning services. You will feel more at home if you sit in the same seat each Sunday

morning and all reserved seats are held until 10.50 o'clock. The price is $10.00 per seat for the entire season and arrangements for payment may be made at the church office. Write to the church for seat reservations for the coming season, stating the location you prefer.

The entire amount need not be paid all at one time if not convenient. You will be helping the church a great deal if you will do this, and at the same time you will feel happier having your own seat.

## YOUR OWN STORY

Has anybody told you
That every thought you think
Makes lines just like the little lines
You write with pen and ink?

And thoughts of anger, fear or hate
Will spoil the prettiest face
By making ugly little lines
Which nothing can erase.

But thoughts of love and kindness,
And joyousness and cheer
Make very pretty little lines,
All fine and firm and clear.

And by and by your face becomes
An open storybook
Which every one can see and read
Each time they chance to look.

So if you want your face to tell
A story sweet and fair,
You must see that only good thoughts
Do any writing there.

—Anonymous.

## "YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address.

Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer perfect. Will you attend to this right now while it is in your mind? Thank you.

## THE BAZAAR

Again it is vacation time. Most everyone goes for a long or short holiday during the summer months, hither, thither, and yon. So we want to remind you to keep in thought the bazaar for The Peoples Church which will take place early in the fall. While on your vacation you may like to make or buy something for your donation to the bazaar.

When putting up fruit and jelly set aside a few jars for the food booth!

Our radio audience has given us hearty assistance in the form of donations for the annual bazaar, and in no small way helped make them the success that they notably have been in the past. We appeal again to that same generosity this season.

All affiliated organizations and every member and friend of the Peoples Church is earnestly urged to co-operate.

Salable articles of all kinds will be deeply appreciated, but the following are especially requested: fancy goods, quilts, aprons, pillows and pillow slips, towels, handkerchiefs, men's accessories, dolls, books, kitchen equipment, foodstuffs and "white elephants."

Donations may be sent to the church office at any time.

## *DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH*

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